

The Pacific Churchman

VOLUME 65

SAN FRANCISCO, MAY, 1929

NUMBER 10

IN THIS ISSUE

Church Divinity School Appeal For Funds



PROPOSED BUILDING FOR CHURCH DIVINITY SCHOOL OF THE PACIFIC TO BE ERECTED ON RIDGE ROAD, BERKELEY, CALIFORNIA

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The Church Divinity School Appeal for Funds; Plan Move to Berkeley

The Church Divinity School of the Pacific is asking for funds to enable it to move to Berkeley. The history of the proposal is of interest. When it was seen that the original design for Grace Cathedral had to be changed and the present plans adopted, the removal of the present Divinity School building to some other site on the Cathedral close was made necessary.

It had long been felt by many churchmen interested in the school that Berkeley was the logical place for its proper development. But the present school building is a memorial erected by the late Mrs. George W. Gibbs in memory of her husband. The trustees of the school regard this building as a trust.

The Bishop called an informal meeting of a number of business men interested in the Diocese and it was the unanimous sentiment that the present school building should be taken over by the Cathedral and Diocese and that the original cost of \$60,200 be paid the school for the construction of a George W. Gibbs memorial building in Berkeley. After that informal meeting the trustees purchased a new site for the school in Berkeley.

Not wishing to interfere in any way with the Cathedral campaign, the school deferred any further steps until after that campaign was completed. The Cathedral Campaign Committee adopted a resolution, which was accepted by the trustees of the Divinity School, carrying out the above plan and providing that the necessary small percentage needed to make up the total amount be paid from the contributions to the Cathedral Building Fund.

The Cathedral campaign did not reach its full goal. Therefore, it is necessary that the Divinity School ask the Church people of the Diocese for the balance so that the Gibbs Building Trust might be preserved in full. It will be seen from this brief statement that a gift to the school at this time will count in three ways:

First. It will be a gift to the Cathedral, since it will be credited to the deficit in the obligation which the Cathedral has accepted. It will relieve the Cathedral of future payments on this account.

Second. It will purchase for the Diocese a building admirably adapted for diocesan administration purposes, clergy residence and so forth, to replace the temporary, outworn, wooden shacks now in use.

Third. It will enable the Divinity School to move to Berkeley and erect a permanent George W. Gibbs memorial building on its own site, close to the enormous resources of the other theological schools and of the University of California.

Rarely does a churchman make a gift that counts in three ways at once. Will you help as generously as you can? Your gift may be spread over as much time as you wish. Make all pledges and checks payable to "The Church Divinity School of the Pacific."

HERBERT H. POWELL, Dean.

Proposed Removal of Divinity School of the Pacific to Berkeley

The removal of the Divinity School to Berkeley is advisable for several reasons.

First. It will emphasize the provincial rather than the diocesan character of the school. Located on the Cathedral close in San Francisco the school is necessarily thought of as an institution of the Diocese of California. That was inevitable at the beginning of its history. The last thirty-five years have seen tremendous growth; indeed, a complete change in the Province of the Pacific. In 1893 the Diocese of California was the focus and center of the Church on the Coast. Since that time the Diocese has been twice divided and the States of Oregon and Washington have each two bishops. The Diocese of Los Angeles has very largely outgrown in clergy and communicants the mother Diocese of California. Berkeley, however, remains the academic focus of the territory included in the Province. The removal thither will emphasize the provincial status of the school. Although still remaining within the Diocese, the school will cease to be regarded as a diocesan institution.

Second. It will vastly enlarge the resources of the school. The University of California is the largest academic institution in the Province, if not in the entire world. The University is a State institution and has no official relations with a theological school but the opportunity offered by such close association, both in lecture room and library, are enormous.

The Pacific School of Religion was originally a Congregational seminary but some years ago voluntarily became an interdenominational school of religion. It has a splendid faculty, some members of which are of international renown. They come from many different communions—the Congregational, Methodist, Quaker as well as a very distinguished representative of the Anglican communion. The financial resources of the school are probably equal to those of any seminary of the Episcopal Church in this country. It is steadily becoming a training school for the Methodists as well as for the Congregationalists of the Pacific Coast.

One of the trustees of the Pacific School of Religion, the Rev. Dr. Hodgkin of St. Mark's Church, Berkeley, is also an alumni trustee of the Church Divinity School of the Pacific. This gives an official contact between the governing boards of the two institutions.

The faculty of the Pacific School of Religion is particularly strong in the departments of missions and comparative religions. There is a steadily increasing number of students from the Orient. It is planned to build up at this academic center on the Pacific Coast a great school of missions equal to any in the world.

The Berkeley Baptist Divinity School and the Pacific Unitarian School for the Ministry are also located in Berkeley. The financial resources of the Baptist school are very large. The libraries of both of these schools will be available for reference use by the students of the Church Divinity School. Already these institutions have developed a very close and happy fellowship.

When it is remembered that over 90 per cent of the studies followed by candidates for the ministry in all churches is practically identical, the differences between them being very largely matters of emphasis, it will be seen that the



DEAN POWELL OF THE DIVINITY SCHOOL

advantages to be gained by this move for the students of the Church Divinity School of the Pacific are inestimable.

Our Contribution

The school, in removing to Berkeley, will not only gain access to these resources but also hopes to contribute to the fellowship those things which the Episcopal Church has in such large measure. It is planned to have a chapel equipped with dignity and beauty in which the services of the Church will be conducted. It is planned also to have courses in liturgies, in sacramental theology, in the history of the Anglican communion, in Church music, as well as in many other subjects distinctively stressed by the Episcopal Church. Thus the removal serves to make a genuine contribution to the fellowship and life of the group of schools in Berkeley. The problem of Christian unity will be solved only when the members of the several communions know the distinctive values contributed by each. This knowledge can best be assimilated in the years of training for the ministry. The Church Divinity School hopes to offer such a contribution to the Christian life on the Pacific Coast as may make for a closer fellowship of churches and pave the way for the ultimate solution of the great problem now presented by the divided and distrustful groups of Christian people.

The University of California has a considerable number of churchmen on its faculty. It is hoped that these faculty members may be offered opportunity to contribute to the correlation between spiritual and intellectual growth in the formative years of university and divinity student life.

Churchmen's Round Table Get-together Luncheon

The Churchmen's Round Table entertained the clergy of the bay district at a most enjoyable luncheon at the Commercial Club on Wednesday, April 17.

Charles W. Eichbaum, as president, introduced Judge George E. Crothers, who acted as toastmaster with a fine mixture of humor, dignity and seriousness.

Percy C. Woodhouse was the first speaker and presented the viewpoint of the laymen of the Church in a speech which sparkled with humor and carried some keen comments on the clergy. Mr. Woodhouse made a plea for greater sympathy and mutual understanding between the clergy and laity.

Father Charles P. Otis responded for the clergy and matched wit with the former speaker in a most happy way. Arriving at the serious, Father Otis asked for a deeper concern on the part of both clergy and laity as to their respective vocations in the Church. He noted the danger of the clergy becoming entangled in too many extraneous lines of work which detracted from their supreme function as priests of the House of God. He pointed with pride to the good services in the Church of Mr. Woodhouse, who had been closely associated with the Church of the Advent in former days.

Bishop Parsons close with an impressive talk, setting forth the ideal Church in which both clergy and laity co-operated in making the Church a real center of inspiration and education for Christian citizenship.

The following members of the clergy and the Round Table were present: Rev. E. F. Gee, Rev. L. T. White, W. H. Taylor, P. C. Woodhouse, C. Eichbaum, Archdeacon Porter, Bishop Parsons, V. J. Robertson, A. M. Beckett, Rev. J. P. Turner, C. A. Vogelsang, Rev. J. A. Ten Broeck, Rev. George Maxwell, Theo. F. Dredge, W. C. F. Gillam, Rev. H. St. George Buttrum, Thomas Bradbury, Charles M. Gunn, S. Waldo Coleman, Rev. P. W. Hirst, Rev. W. H. Cambridge, George E. Robinson, F. M. Lee, Rev. B. D. Weigle, J. H. Martin, J. S. Graham, F. W. Payne, Rev. W. R. H. Hodgkin, Rev. Lloyd B. Thomas, Fred T. Foster, Rev. K. Kronzian, Rev. Charles A. Forbes, Rev. W. J. Attwood, Rev. C. J. Hulsewe, Rev. J. T. Sakurai, A. G. Clarke, Rev. L. H. Miller, T. J. Ivans, C. C. Powell, M. E. Hopkins, F. H. Avery, F. E. Price, Rev. W. M. Bours, H. P. Noland, Ralph Ward, Rev. D. T. Gillmor, Rev. K. A. Viall, Rev. W. E. Hayes, Rev. W. W. Jennings, Norman Rushton, Col. R. H. Noble, Rev. C. P. Otis, L. E. Stanton, J. Dierdorff, J. A. Collins, Edward Shea, Rev. L. B. Ridgeley, Henry S. Foote, F. G. Roberts, W. B. Clark, Rev. A. E. Tovey, Rev. M. Rifenbark, Rev. H. G. Gardner, Rev. C. P. Deems, Rev. C. J. Hulsewe, Rev. H. H. Powell, A. G. Clarke, J. D. Merriman, Fred M. Lee and Hon. George E. Crothers.

A Revolutionary Period in Religious Education

Dr. Elwood Cubberly, dean of the Education Department of Stanford University, created a sensation recently by his statement that "there is too much chaff among the education grain" in our university curricula. He pointed to the need of a radical revaluation of the whole aim and process of our boasted modern educational programs.

This same process has begun in the Church. One of the prophets of the new program of religious education is the Rev. John W. Suter, Jr., national secretary of Religious Education, who is to visit our Diocese this month. A glimpse of Mr. Suter's attitude and approach is described in a recent editorial in *The Churchman*, as follows:

Every rector and director of religious education should read carefully the triennial report of the executive secretary of our Department of Religious Education, published as a supplement to the December *Findings in Religious Education*. It is not only a report of the work of the department and a statement of its ideals; it is vastly more—an illuminating and convincing account of the complete change of base, the shifting of the "center of gravity" which has taken place in the ideals and the methods of our most expert and far-sighted leaders.

Until recently we have earnestly striven to make of the church school a more efficient academic institution. We have worked for teacher-training, careful grading, examinations, marks, diplomas and all else that belongs to the day school. We have not entirely abandoned the traditional view that the purpose of any school is to impart authoritatively a body of knowledge. Innumerable schools have constructed elaborate, expensive and even somewhat efficient, machinery for the impartation of such a body of religious knowledge. The report suggests the question that many have been asking, if these machines turned out pupils with grades of 100 per cent, just what of religious value would have been attained?

Mr. Suter asks whether, in the first place, we ought to call this instrument for the religious training of the young a "school." Perhaps the word "family" would more nearly hit the mark. Its purpose is that of the parish, to train Christians in the worship of God and the service of men. The Church has but one "project." It is to train men to worship together, to work together and to learn together. We can learn nothing at all except by doing. And we are really acquiring a knowledge of religion only through the "creative building-in of all these values (worship, work, knowledge) into the flow of today's civilization."

If we had none of the paraphernalia of the traditional institution, says the report, this would be the ideal evolution of the church school. First of all the rector arranges a schedule of complete and dignified worship for all his parishioners of all ages. This is usually considered last, if at all, but is the one essential. He then gathers about him a small group of people who are actually desirous of becoming earnest Christians. And each of these, as the occasion arose, would surround himself with men, women, boys, girls, perhaps all combined, perhaps all in the same grade in day school, perhaps from various grades, and with them "draw near to God, study life with them, thrust the corporate spiritual power of the group into the surrounding life-stream in order to purify it." The much-despised Sunday School of our childhood sometimes succeeded because an occasional class was just that.

Perhaps we must scrap much of our machinery. "Too often we have the setting and the clatter of school properties and scenes, with no religious events, no searchings after God, no communion between spirits, no practice of the brotherhood of man. This is worse than Hamlet without Hamlet. It is Hamlet without Shakespeare."

But our only fear is that parents, pupils and rectors will refuse to believe that anything is happening unless they can hear the conventional clatter.

Communion Wine

As the regulations of the Prohibition Department prohibit the advertising of sacramental wines we can not carry this class of advertising. The clergy, however, desiring to procure Communion wine may obtain application blanks and other information from Ecclesiastical Supply Association, 328-330 Stockton street, San Francisco, or from the Diocesan House as heretofore.



THE BISHOP'S PAGE

Elsewhere in this issue will be found information in regard to the plans of the Church Divinity School. There will be found also the appeal of its dean and trustees for help in accomplishing the move to Berkeley. The move is of vital importance to the school. It is also of great importance to the Diocese and, as Dean Powell points out, helping the school to move and the Diocese to secure a more adequate headquarters is also helping the cathedral in its building project. It is, however, none of these points which weighs on my mind at this moment. I think of the cathedral and the Diocese and the school; but larger than all in my mind looms the thought of the students who come to the school to prepare for the ministry of the Church.

What does the Church owe them in return for the gift of their lives to her tasks? There is only one answer. The Church owes them the best that can be found for their training. They ought to have contact with the best theological thought in this part of the world. They ought to have access to the best libraries and the most notable teachers. They should have the stimulus of many and diverse approaches to truth. They need the guidance of the accumulated experience of many workers in the field, of many soldiers in the army of our Lord!

The dean may well feel proud of what he and his faculty have been able to do. They are handicapped by lack of funds. Most of them are able to give only a few hours a week and those snatched from schedules heavy with other responsibilities. But to be proud of what we have done with insufficient equipment does not mean to be satisfied with it. We are not. We must go forward and in this case going forward means going across the bay. There we may have the libraries of the university and of the other theological schools, the contacts with many notable scholars and the insights into many new aspects of the Christian ministry. Thus we may deepen and enrich the preparation of our candidates, deepening their loyalty as well as widening their vision.

There is no cause, I am sure, worthier the backing of our intelligent and devoted Church people. Our candidates for the ministry are giving themselves to the Church's work. The Church owes them in turn the best preparation for that work which can be found.

Two matters in connection with Church unity, one local and the other general, are deserving of our attention at this moment. Some months ago there was organized a very informal group in San Francisco and vicinity called the Church Union Association. Its purpose was two-fold—first, to encourage individual Christians and congregations to practice union in their locality and, second, to stir up and educate the will to unity among Christian people.

This first purpose has just taken further form in the circulation and signature of an overture or memorial to the higher representative bodies of the various communions represented, asking their interest and furtherance of the practice of union in local areas as being a very important factor in creating the atmosphere in which organic unity can be consummated. The resolutions are accompanied by a note which states that it is, as it must be, fully understood that

whatever practicing of union may be done by individuals or congregations must never go contrary to the law of the communion to which the individual belongs or of which the congregation is a part.

Let me try to interpret what to my mind this means. The federations of churches are organizations for the purpose of undertaking certain things in common. The federation distinctly does not do things which the churches are doing individually. Its aim is to supplement their work and to do certain kinds of things which the individual churches can not do so well. It is, for example, the federation which maintains a chaplain for visiting the Relief Home, City Hospital and other public institutions. Our own Mr. Bours is their representative.

That is one kind of co-operation in which local churches may join. On the other hand, there are the mere friendly contacts which come through conferences and particularly through the intercourse of the clergy of the various communions with one another. That helps but has nothing to do with the actual work of the Church.

Now this proposal to practice union lies in between the Federation idea and the purely friendly association. What it means is that we shall always, in undertaking our Church work or in planning our Church policies or in thinking of our responsibility as Christians to the world about us, try in every way to do these things just as far as possible in association with Christians of other names. When a parish plans an evangelistic program of some sort, it would be practicing union by taking into account the interests and plans of the Christian people all about. It would learn the plans of the other churches which lie in its district and seek to make its own work more effective by bringing it into co-operative association with that of others. An excellent example is found in the way in which the whole program of Weekday Church Schools has been undertaken. Here no church has gone at it alone but all, including, we are happy to say, the Roman Catholics, have co-operated in trying to bring about a situation which will improve the opportunities of our children for this vital matter of Christian training. We are prone to go on our way and forget others. The practice of union means that we recognize ourselves as having responsibilities which include relations to all the Christian bodies about us and we propose just in so far as the laws of our own Church will allow to make these relations vital. There is no doubt in my mind that this kind of step will contribute enormously toward that mutual understanding and that passionate desire for unity, both of which are necessary if the Christian churches are going to succeed in this great quest.

Much along the same line as that entered upon by our little local union is the proposal fathered by the Rev. Dr. Peter Ainslie, the distinguished leader of the Disciples, that the churches should sign a reconciliation pact somewhat analogous to the Kellogg treaties for the renunciation of war. The pact which Dr. Ainslie proposed and which he sent out for signatures to one hundred representatives of various communions is as follows:

"We, Christians of various churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our churches nor a place in our celebration of the Lord's Supper, nor any ministry be denied the courtesies of our pulpits; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

Of those to whom it was sent, sixty-three have signed. But it seems that this proposed reconciliation pact has been a good deal misunderstood. It has been greatly criticized by some of the Church papers. It has even been assumed that it was not based upon a conception of the Church, which I can hardly think would commend itself to anyone who has

(Continued on page 16)

DIOCESE OF CALIFORNIA

Bishop—Right Rev. Edward Lambe Parsons, D. D., 1215 Sacramento street, San Francisco.
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The Bishop's Appointments

MAY	
A. M.	P. M.
12. Wayside Cross	Paso Robles
19. St. Matthew's, San Mateo	
26. Trinity, San Francisco	St. John's, Oakland
JUNE	
2. Stanford University	Incarnation, San Francisco
9. Walnut Creek	Pittsburg

A Mission of the Abundant Life

By REV. LLOYD B. THOMAS

A mission of great helpfulness to those who attended was conducted by Rev. Robert B. Bell of the Society of the Nazarene at Trinity Church, Oakland, from April 14 to 22. The theme of the mission was "The Abundant Life;" health of body, health of mind and health of spirit. Mr. Bell was assisted by Mrs. Bell, who gave a talk on food values and health, each morning, after a celebration of the holy communion. These lectures proved of great interest to those who attended.

This feature of Mr. Bell's healing mission is the intimate association of obedience to the laws of hygiene with prayer and faith. It gave the mission a value far above that of any other presentation of healing ministry which has been held here. The class in personal religion, which Mr. Bell conducted at 3:00 o'clock each afternoon, grew steadily in numbers, showing that among very faithful churchwomen there is a desire for this sort of intimate talk about the devotional life. The basis has been laid for a wise continuation of the healing ministry as a result of the sane and forceful presentation of Mr. and Mrs. Bell.

A Remarkable Interdenominational Service at St. Mark's, Berkeley

A service as uncommon as it was of interest took place in Berkeley on the evening of April 21 when, with Bishop Paul Jones as their preacher, the Inter-church Committee for the present semester of the Y. M. C. A. and Y. W. C. A. of the University of California held its last mass meeting for the year in St. Mark's Church. The regular choir was augmented for the occasion by some twenty young people, a majority of whom are members of the various evangelical churches and all of whom were vested. The opening sentences and the verticles were read by the Rev. Penrose Hirst, student chaplain at the university; the psalms, by Mr. Clayton Wright, a congregationalist student; the lesson by Miss Ilione Baldwin, one of our young communicants; Mr. Hirst taking the creed and the collects.

Bishop Jones chose for the subject of his address the question, "Can a Man Be Honest?" He pointed out some of the insincerities which attend the lives of men and nations, where a lip-service at least is rendered to the teachings of Christ, while their practices are what we see them. The rector of the parish, Dr. Reginald Hodgkin, read the offertory sentences, Bishop Jones pronouncing the benediction.

Made up of university students recruited from some ten or more of the evangelical churches having their places of

worship in the near neighborhood of the campus, the inter-church group, in addition to their social and other gatherings, go out from time to time to some of the smaller churches in the East Bay region, to whom the accession of half a dozen young voices in the music and an equal number in the devotional exercises brings the touch of a larger life and, their hosts being the judges, leave an impress behind them which can not but be helpful.

In Memoriam—Richard G. Brodrick, M. D.

By REV. WILLIAM M. BOURS

During about three years of Dr. Brodrick's superintendency of the San Francisco Hospital it was the writer's great privilege to make for him a special monthly survey of the state of the hospital's inner life. The general average of excellence of the service rendered the public at that large institution during that time was found to be uniformly in the neighborhood of 93 per cent.

As a hospital builder Dr. Brodrick was possessed of the dual capacity for construction on broad, general lines of structure adapted to a hospital's main social purposes and for a masterly grasp of the multiplicity of details that enter into the building of any large institution. Some one said that Dr. Brodrick knew the size of every screw that was used in the building of the San Francisco Hospital.

Institutions, like persons, have a character of their own. It is a gift of administrative genius so to guide the destinies of an institution as to create by personal influence a constructive atmosphere which may be characterized as the very soul of the institution itself. Dr. Brodrick was not only foremost in creating for any institution over which he presided such a soul but also, by the force of his personality, held the institution in loyalty to himself. Such are some of the personal marks that will ever make his memory blessed.

The Master Motives of Jesus

From "Religion," by Edward Scribner Ames

There is an increasing awareness that Christianity is not primarily a doctrine or a theory, but a system of attitudes and aspirations. Churches are moving away from their Pauline theological inheritance toward the deeper and more practical spirit of Jesus. With him, love and radiating good will were the master motives. Men were invited into his fellowship to learn and cultivate love of God and love of their fellow men. With him, faith in such a way of life was the supreme thing, for from it flow naturally that sympathy and insight which are the best guides to happy and useful living. That faith constantly begets repentance and readjustment toward a nobler and fuller life. It was with Him superior to all external authority and to all formal doctrines and codes of conduct. It pointed beyond all worship of Himself and beyond all slavish devotion to His example and teaching. It gave room for the discovery of new and greater forms of association and impelled to the conception and invention of more adequate means for the realization of a society of justice and mercy. He was willing to rest the justification of his religion upon experience, to let it be tested by its fruits and to encourage it to expand beyond anything which he had seen or done.

Commencement of the Church Divinity School Wednesday, May 22

The thirty-fifth annual commencement of the Church Divinity School of the Pacific will take place in Grace Cathedral on the morning of Ember Wednesday, in Whitsun week, May 22, at 10:30 o'clock. The commencement preacher will be the Very Rev. Harry Beal, dean of St. Paul's Cathedral, Los Angeles.

The following are the members of the class of 1929: Frederick Hills Avery, Jr.; William Ellwood Craig, Caryl Johan Hulsewe; Harry Beekman Lee, George John Mestakidis, Frank Conner, Robert Bonner Echols, Julian Harold Jenkins, Eberts Mills McKechnie, M. A.; Edward Underwood, M. A.

The Alumni Association of the Divinity School will hold its annual meeting and luncheon at the Fairmont Hotel, immediately following the commencement. Luncheon will be served at 12:45 p. m.

Spiritual Healing Mission to Be Held in San Francisco

By REV. W. M. FORD

Many people in San Francisco will be overjoyed to hear we are to have a mission of spiritual healing under the leadership of the Rev. Robert H. Bell. It will be a mission of an educational sort, lasting ten days. Dr. Bell is associate director of the Society of the Nazarene, devoted to the cause of Christian healing within the Episcopal Church. He has resigned from St. Thomas Church, Denver, in order to hold educational healing missions throughout the country. Such missions of healing have already been held at our churches in San Jose, Berkeley and Oakland.

Our San Francisco mission will open on Wednesday, May 15, at Holy Innocents Church, near the corner of Twenty-sixth street and Fair Oaks, which is the street west of Guerrero; take J car on Church street or any Valencia or Guerrero street car to the corner of Twenty-sixth street.

Mr. Bell will give a series of talks at 10:00 each morning on the practical side of health and healing, emphasizing the care of the body and food values. Dr. Bell takes up the spiritual side each afternoon at 3:00, with instruction on meditation. In the evening at 8:00 there will be an address on spiritual healing, followed by the laying on of hands and a service of consecration. These three meetings—at 10:00 a. m., 3:00 p. m. and 8:00 p. m.—will be held from Wednesday to Saturday, inclusive. On Sunday Dr. Bell will preach at Holy Innocents at 11:00 a. m.

The mission will then shift over to St. Stephen's Church, easily reached, on Fulton street, near the corner of Fillmore. Dr. Bell will preach at St. Stephen's on Sunday evening, May 19, at 8:00 o'clock. On Monday until Friday, inclusive, May 20-24, meetings will continue at St. Stephen's at 10:00 a. m., 3:00 p. m. and 8:00 p. m., developing the practical, mental and spiritual sides to health and healing, carrying on the teaching begun at Holy Innocents.

The strength of Dr. Bell's presentation lies in his sane and normal approach to the healing principle of life on all three planes—practical, mental and spiritual. You are urged to spread enthusiasm for this mission among your friends and to make the most of this great spiritual opportunity.

Missionary Educational Movement Program at Asilomar for 1929

The programs for the 1929 Missionary Educational Movement are out and present a most attractive list of subjects and speakers for the conference at Asilomar, July 8-16. The purpose of this conference is to train leaders for all forms of missionary education in the local church and to provide a program of instruction and inspiration for those who desire to become better acquainted with the great advancing missionary movements of the day. The plans are made to embrace the missionary work of all departments of the church, such as Sunday School, young people's organizations, women's societies and the Church School of Missions and also give a broader outlook upon the whole problem of world friendship and a deeper insight into the Master's methods for its solution.

This annual conference does not in any way take the place of the denominational programs and institutes planned by the various communions for their membership. On the contrary, it is intended to supplement and strengthen them and to contribute to their success and efficiency by preparing selected leaders for better and larger fields of service in their respective denominational fields. By furnishing contacts through which one may learn what others are doing, by exchanging ideas and experiences between members of different churches, by drawing a faculty from the best in various denominations and by including in registrations many missionaries from all parts of the world, this conference opens a channel by which every denomination may receive the best that others have to offer. These opportunities are made possible by the interdenominational character of the conference.

The themes for 1929 are "The World Mission of Christianity," "The City," "The Philippines" and "Mexicans in the United States." Archdeacon Porter will conduct the morn-

ing devotional hour in the chapel and Bishop Sanford will present the first-named subject above.

Courses and leaders will be as follows: For Primary Leaders, Mrs. Rubens Caroselli; for Junior Leaders, Mrs. E. S. Page; for Young People and Their Leaders, Rev. Sidney H. Buckham; for Leaders of Adults, Dr. M. K. W. Heicher; the Missionary Program for the Local Church (for pastors, directors, missionary secretaries), Dr. James Asa White; Dramatics, Mrs. Mary V. Russell; Story Telling, Mrs. Walter C. Stephens; Missionary Programs for Women's Societies, Mrs. R. W. Blosser; the World Mission of Christianity, Bishop L. C. Sanford; the City, Dr. E. P. Ryland; the Philippines, Dr. C. L. Pickett; the Mexicans in the United States, Dr. W. T. Gilliland.

The Missionary Educational Movement Conference will be at Asilomar at the same time as our Diocesan Asilomar Conference and arrangements are being made so that credits for courses at each conference may be interchangeable.

Rates and details will be supplied. Please address Missionary Educational Movement, Room 421 Phelan Building, or 1215 Sacramento street, San Francisco.

Universal Good Will

By REV. WILLIAM M. BOURS

The substratum of the unity of mankind consists of that principle of common human interest on which the construction of society is based, *a good will for community welfare*, which finds expression in general constructive civic undertakings. That sociological postulate involves a fundamental evangelical outlook—the *universality of spiritual opportunity*. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

The competitive spirit must give way to a general desire for the common good before there can be even an approach on any line to social unity. A get-together platform is primarily the practicality of a general response to humanitarian responsibility.

The Late Amy Gertrude Irish

On April 5 Amy Gertrude Irish entered into life eternal after a year's illness borne with Christian patience and cheerfulness. She received the last rites of the Church, holy unction and the blessed sacrament, at the hands of Father Viall, S. S. J. E.

The burial service was held at the Church of the Advent, where a requiem mass was said by Father Otis, S. S. J. E. The interment was at Los Angeles.

Besides leaving a devoted daughter and son, Ethel and Billy, she leaves her father and mother, the Rev. and Mrs. E. J. H. Van Deerlin; two brothers and seven sisters, of whom Mrs. David Shanks and Mrs. Bernard O'Connell reside in San Francisco. May she rest in peace.

Home for Incurables

By REV. WILLIAM M. BOURS

The San Francisco Home for Incurables, Geary and Wood streets, represents, in the care of those committed to its charge, attainments in the domestic arts and in hygienic provisions that any other institution might well covet.

It has been the writer's privilege to serve the home as a visiting chaplain for nearly ten years.

The patients, among the most difficult to handle, on account of their physical disabilities, are kept in the finest possible condition as regards cleanliness, order and state of health. The home is the enterprise of a private corporation, of which Miss L. L. McKinstry is the president and Miss Mary A. Tautphaus, R. N., is superintendent.

When persons are brought into pews not otherwise used they are in position to receive the Word of Life. They are guests at the table where the Bread of Life is given them. No other form of hospitality is the equivalent of this act of neighborliness.—*Lutheran*.

The purpose of prayer is not to get God to see things as we see them but to get ourselves to see things as God sees them.

Notes from St. Margaret's

The teapot might well be the ensignia for Miss Anderson as student secretary. In January she inaugurated her "at home" on Wednesday afternoons and many of us have been enjoying from time to time the informal student groups that thus crowd her tiny study. The student-mothers living in the vicinity have also foregathered now and then about Miss Anderson's teapot and here it is correct to suggest to mothers that in planning for their sons and daughters who are to enter the university next fall some way be arranged for them to meet this summer in their own homes Mr. Hirst, student chaplain, and Miss Anderson. Besides teaching at the summer conference of the Diocese at Asilomar, Miss Anderson is to give a class for young people at the Los Angeles Summer School and visit the Church Girls Camp at La Jolla. She will attend the student conference of the Y. W. C. A. at Asilomar. She will be glad to accept invitations to meet students of the Diocese during their vacations, either in their homes or their local parishes, especially those who will be entering a college or university in the fall. This is the first step in student work.

The dean has returned from an extensive trip to visit educational centers west of the Mississippi, at the request of the national secretary for student work. Everywhere groups of students were found interested in religion, if not in the conventional approach to religion. In many places the students met were among the leaders on the campus and of these more than a few showed personal interest in the opportunities opening to women to combine their professional career with spiritual service. St. Margaret's met with most cordial interest from the Convocation of Eastern Oregon. Dean Newell addressed the Woman's Service League on "St. Margaret's as a Training Center" and again spoke to the Convocation on "The Program of St. Margaret's for Field Service." In response, Bishop Remington outlined the sort of thing St. Margaret's could do for the rural field of Eastern Oregon and stressed the need of their district for well-selected women trained for rural work. Another aspect of the rural problem was brought to the attention of the dean on her recent visit to North Texas and a fine spirit of co-operation between that district and the training program of St. Margaret's was established. The women of the Auxiliary of Spokane were addressed by Dean Newell on April 18 and considerable interest aroused in the problem of co-operation between St. Margaret's and the field.

Miss Mary Sanford, Girls' Friendly Society secretary, for the Province, has been making St. Margaret's her home during her visit to the Diocese.

Mrs. MacLulich of St. Peter's, Oakland, accepted Mrs. Sherman's suggestion and brought her Girls' Friendly Society group to St. Margaret's one evening recently for a "becoming acquainted" meeting. The young people speedily took possession of the hearth, joined whole-heartedly in the family prayers in St. Margaret's lovely chapel and were completely won by the songs and stories led by the younger members of St. Margaret's family, Miss Anderson, Miss Wheeler and Miss Sanford. By the time they left, St. Margaret's was their own possession. It is hoped that other groups will follow this precedent when planning next year's program.

Deaconess Gertrude Baker, formerly in charge of St. Elizabeth's School for Indian Girls, South Dakota, arrived April 25 to take charge of house management for St. Margaret's.

The first candidate for the training class of 1930 to be accepted is a University of California girl who will obtain her A. B. next spring and then plans to take a year at St. Margaret's, preparing for the student work of the Church. She has been elected president of her house for her senior year.

Miss Avis Harvey of St. Margaret's staff in religious education has been giving half her time since her arrival in February to diocesan work and half to the supervision of St. Clement's Church School, under the Rev. Mr. Miller as rector. Through her St. Margaret's has had the pleasure of entertaining for lunch, tea or dinner as many as forty-eight of those interested in the work of religious education. Miss Harvey is

to give instruction in religious education at the summer conference of the Diocese at Asilomar.

Miss Mildred James joins St. Margaret's staff in religious education in June. She will officially represent headquarters at some of the summer conferences of the Province and will then take up work to further develop the service program of St. Margaret's department of religious education. Miss James is a graduate of Lake Erie College and has her master's degree from Simmons, Boston.

An Easter Solution

By REV. OSCAR GREEN, Rector of All Saints' Church, Palo Alto

Everyone has been impressed by the fact that the normal 11:00 o'clock service on Easter suffers from a terrific anticlimax. The service begins with a packed house; people and choir are in a high state of enthusiasm. If the preacher does his job, this glow of a great occasion lasts through the offertory; then the exodus begins. Many come to church on Easter who do not care for communion; they leave en masse. Others remain for communion and do not feel that they can wait until 1:00 o'clock to get home to their families; so they too gradually slip out. At the end of the service the building is practically deserted. The choir is tired. Instead of the minister and the people feeling that the service was the high spot of the year, there is a feeling of depression.

Is there any way that this can be avoided? They feel at All Saints, Palo Alto, a solution has been found. It is a quite simple solution, too. It consists merely of having the late communion service before, instead of after, the 11:00 o'clock service. This year All Saints Church had two celebrations—one at 7:00 and another at 10:00. The choir came to the late celebration but the music was not a feature. There was no sermon. The whole service was over in 45 minutes. The congregation, at least those who cared to, were invited to remain for morning prayer, the special music and the chief sermon of the day. Many of them did so. In this way both the communion service and the late service gained. Let us list some of the gains:

1. There was no let-down in either service. There was no straggling. Those who came, came prepared to remain until they were dismissed.
2. There was the absence of a sense of hurry. Often clergymen are unable to preach to an advantage on a high day they are forever worrying about the clock.
3. Neither service was too long. Two hours is too long a time for a single service; especially is this so for those to whom ritual has no special appeal. But where there are many communicants and a full service, 1:00 o'clock is not far distant when the choir is dismissed. This year at All Saints, however, everything was through at 12:15.
4. Then those were taken care of who can stay through a full service and yet are too old or feeble to get up early in the morning. The 10:00 o'clock service suited them exactly.
5. Then the choir was given a breathing spell. It heartily approves of the new order.
6. It was possible to have morning prayer in full. In many places it is the custom to omit morning prayer on high feast days and to have only the communion; this is done to save time. This is a pity, for "Christ Our Passover" and the "Te Deum" certainly have their place on Easter.
7. It gave the rector a chance to greet his people—the people he has a chance to see only on Easter. Normally they have all fled before he gets to the door.

It was feared that the new order would cause confusion but, seemingly, it did not. Easter cards were sent out giving the time of services and then for two Sundays it was announced that there would be no communion following the late service and we have heard of no one who was disappointed by being unaware of the change. It is worth noting that so far as All Saints is concerned the new order has met with universal approval. The vestry feels that it is a much better arrangement. We have already noted the approval of the choir. And there have been no complaints. This is rather remarkable. Almost any change is apt to meet with some opposition, merely because it is a change. The writer does not feel that this is the only way the thing should be done. It may not work in some places but he does feel that here is one solution to the unfortunate Easter situation.



GRACE CATHEDRAL NOTES

Carpenters are playing a major role in the erection of Grace Cathedral and for what is perhaps the first time in history stonemasons have been relegated to a position of incidental importance in the building of a great cathedral. As many as twenty carpenters are kept busy making forms for the concrete fabric of that portion of the cathedral now under construction but it will not be until the work of trimming and decoration has been started that even one stonemason will be employed. The task of the carpenters is to make, section by section, a perfect shell or mould of the cathedral. Much of their work is exacting to a degree not generally appreciated. When buliding for the ages there must be no errors, on flaws in the fabric. Blueprints must be interpreted correctly and executed with skill. Joints must be made to fit snugly. Dimensions must be checked and rechecked. Surfaces that will be next to concrete must be without blemish. It is painstaking, tedious and unromantic work that these carpenters are doing. Their handiwork is no sooner completed than it is torn down and they must begin anew



COMPLETION COMMITTEE MEMBERS INSPECTING CHAPEL

on another section. Their only satisfaction is in the sight of the smooth surface of the completed wall and in the fidelity of its contours but for honest craftsmen perhaps that is reward enough.

Progress of construction on the Chapel of Grace was inspected by members of the cathedral completion committee on April 12, following a luncheon given by S. Waldo Coleman, chairman of the committee. Satisfaction was expressed at the way the work is being carried on. It was reported that gifts to the building fund now total \$1,473,681.

Work will soon be started on the foundations of the apse, according to a recent decision of the building committee. The apse, with the crossing, will be the Bishop Nichols memorial.

Persons who have changed their address in the past six months and who may not be receiving the Grace Cathedral News Bulletin should notify the building fund office, 1122 California street, of the new address. It will be appreciated

if persons whose mail is being forwarded from an old address would likewise notify the cathedral office of their present location.

The Rt. Rev. Herbert H. H. Fox, Bishop Co-adjutor of Montana, preached in the cathedral on April 14 and 21.

Word has been received that the cathedral choral evening-song broadcast over KGO on the first and third Sundays of each month has been heard in New Zealand. A service broadcast from San Francisco on Sunday afternoon is received in New Zealand a fraction of a second later in elapsed time but because of the existence of the international date line it is actually Monday morning in the South Pacific.

History of Churchwardens' Duties

By FREDERIC M. LEE

In a recent issue of the *Walsall Observer* (Staffs, England) the vicar of Walsall, Rev. B. F. Relton, M. A., in an address at the parochial electors' meeting said:

"Although there was not a great amount for churchwardens to do nowadays it was an office worth preserving and an office which a man ought to feel proud to occupy. It went back certainly to the thirteenth century and its origins could be traced longer back than that. The ancient form of government for the church was by what was called the synod, which had fallen into disuse in England, except that it had been revived in the last few years. To that synod the bishop used to summon what were called 'credible laymen,' who were required to give information of any disorders of which they were aware among the clergy or the people. At the same time, general custom placed upon the parishioners certain duties, one of which persisted to this day and that was the duty of repairing the nave of the church. The repair of the chancel was in the hands of the rector, although now, of course, it had been removed under the recent dilapidations measure; but the chancel was the care of the rector and the nave was the care of the parish. It was natural, therefore, that the rector or the archdeacon should call the parishioners together from time to time to consider the performance of these duties and it was natural also that those duties should be delegated on behalf of the parishioners to these credible laymen who were asked to attend the synods. 'These men came to be called sidesmen, or sometimes questmen, and they were chosen yearly in Easter Week by the minister and the parishioners if they could agree, and in default of an agreement they were chosen by the bishop. Gradually all this work passed into the functions of the wardens and by the thirteenth century they found the office legally recognized. Two centuries later they found them chosen annually in the parish meeting, all adult parishioners having a vote.

"It is the business of the vicar and the wardens together to prevent, if they think fit, entry into church for any other purpose than that of assisting at a service. The wardens have the very important duty of maintaining order in the church and they have the power to remove persons who are not behaving themselves and keeping order. It has been legally held, I believe, that they would have the power to remove forcibly a man's hat if he did not take it off. Then they have the allocation of seats. They can direct persons where to sit but they can give the right to a seat only for the particular service a person is attending and not the right to a seat for all time, because seats can be legally assigned only to parishioners.

"It also rested with the wardens, said the vicar, to provide the requisites for divine service and among these were the Books of Homilies. 'I don't think,' he observed, 'in this church. The Books of Homilies were rather lengthy dissertations which the minister might read if he did not feel equal to delivering a sermon but if they read homilies in these days our churches would be emptier than they are at present.' Among other things the wardens had to provide was a chest with three locks, the vicar and two wardens each holding a key, so that the chest could be opened only in the presence of all three. In the past, the vicar pointed out, the office had been a very onerous one and it was still important and honorable and was also a link with the past which he was sure they esteemed and treasured."

WITH THE ARCHDEACON

The Archdeacon's Appointments

MAY

12. Wayside Cross, near Parkfield San Luis Obispo
19. St. Matthew's, Berkeley
26. First Congregational Church, San Francisco

JUNE

1. St. Andrew's, Ben Lomond

On Saturday, May 11, and Sunday, May 12, will be held the fourth annual pilgrimage to the Wayside Cross in the Salinas Valley and to churches enroute. The schedule, D. V., will be as follows:

Saturday, May 11—Leave San Francisco at 9:00 a. m. from the Japanese Tea Garden in Golden Gate Park, stopping for a few moments at St. Francis Mission, San Francisco; St.



WAYSIDE CROSS

Paul's-on-the-Highway, Burlingame (9:45); the Gooch Shepherd Mission, Belmont (10:15); the Bishop's house at Saratoga and St. Luke's Church, Los Gatos (11:30.) Lunch will be served at 1:00 at Calvary Church, Santa Cruz. In the afternoon we journey to St. John's, Capitola (2:15), and thence to St. Mark's, King City. Dinner will be served at the latter place at 6:30, followed by a confirmation service in the church at 8:00 p. m. We shall stay overnight at King City.

Sunday, May 12—Leave King City on Sunday morning at 8:00 o'clock for the Wayside Cross, stopping for a moment at San Ardo. Service at the Wayside Cross will be at 11:00, followed by a basket luncheon. After luncheon some of our party will return to San Francisco. Others will journey to San Luis Obispo for an evening service at 7:30, followed by an opportunity of meeting the Rev. Mr. Bell and his people at St. Stephen's. Delegates to the Provincial Synod, which is scheduled to convene at Montecito on May 15, are urged to participate in this pilgrimage on their way south. Motion pictures will be taken by Mr. Sidney Snow.

Reservations for the hotel at King City and other informa-

tion can be obtained through the Archdeacon, 1215 Sacramento street, San Francisco.

Among those who have signified their intention of going on the pilgrimage are the following: The Bishop and Mrs. Parsons, Mrs. H. M. Sherman, Colonel and Mrs. Robert Noble, Mrs. Ashton Potter, Mr. and Mrs. F. M. Lee, Mr. and Mrs. J. H. Martin of Berkeley, Mrs. C. Edward Holmes, Miss Kate Stoney, Mrs. and Mrs. George F. Roberts of Palo Alto and Miss Frances Schallenberger of San Jose, the Rev. and Mrs. Sidney Thomas and Mr. and Mrs. Stuart of Gilroy, Mr. Sidney Snow of Oakland and the Archdeacon and Mrs. Porter. A number of others have signified their desire to go provided there is available automobile accommodation.

On the second Sunday after Easter the Archdeacon visited St. Andrew's, Oakland. Here we have a beautiful piece of property, strategically located in the heart of Maxwell Park, a delightful residential section that has been built up in the past six years. Around our portable chapel are some 600 attractive homes, with a population of 4000. Father Mitchell has a Church School with an enrollment of over 100 children. He is sadly handicapped for lack of an adequate building. The little chapel is very crude but it has been beautified and made as attractive as possible. A number of improvements have been made during the past year, including the painting of the building, the building of an arbor on the side of the church and the planting of shrubbery. The St. Andrew's Scottish Society, of which Father Mitchell is a member, attended service in a body on the occasion of the Archdeacon's visit and joined heartily in the singing of the service. The altar was beautifully decorated with vases of English primroses, while bunches of fragrant white lilac adorned the chancel. Mrs. Mitchell is of great help in the Church School, while a son, Arthur, also assists his father in every way possible. Father Mitchell will celebrate his fortieth anniversary in the ministry of God's Church next year. He and his family are rejoicing over the advent of a baby grandson, recently born to their daughter, Marjorie. Father Mitchell, in addition to his duties as vicar of St. Andrew's, ministers to the students of Mills College and is doing an excellent piece of work ministering to the inmates of the public institutions in the Convocation of Oakland.

During the end of April the Diocese had a visit from the Rev. T. E. Della-Cioppa, an Italian priest sent by the National Council to make a survey of conditions among the Italians here in California. Formerly a priest of the Roman Church, he was admitted into our communion and has served most acceptably in building up Italian congregations in New York and Philadelphia. He has translated the major offices of the Prayer Book into Italian and has compiled an excellent Italian hymnal. While here he surveyed the Italian colonies in San Francisco and vicinity, in the East Bay region and in San Jose. He also addressed the three meetings of our Convocation. He feels that our Church has quite an opportunity in reaching non-church-going Italians.



CONFIRMATION AT WAYSIDE CROSS

Five successful Church School rallies were held shortly after Easter at the following places: The Cathedral, St. Mark's, Berkeley; the Church of St. Matthew, San Mateo; All Saints, Watsonville, and All Saints, Carmel. At Watsonville good delegations were present from Gilroy, Capitola and Santa Cruz. The children of St. John's Church, Capitola, presented a beautiful little pageant, "The Lenten Mite Box." The address was made by the Rev. Norman H. Snow, rector of Calvary Parish, Santa Cruz. Refreshments were served in the parish house.

At San Mateo the first rally for the children of the peninsula district was held with a large attendance. The Archdeacon made the address. The following schools received awards: For the largest per capita offering—Grace Chapel, Homestead; for the largest increase in offering—Christ Church, Los Altos; for the largest amount of offering—St. Paul's, Burlingame; for turning in reports first—Good Shepherd, Belmont; for best attendance during Lent, percentage basis—Christ Church, Los Altos.

Two books were awarded for the best essays on "How I Filled My Mite Box," the essays being as follows:

"Money for My Mite Box (from a little child of Christ Church, Los Altos): I had a dollie that I didn't want and I gave it to auntie and she gave me a big round half dollar for it. My daddy gave me some money and I put it in my mite box. I picked up cans and made a shinie nickle; my mommie gave me some money too. I got my hair cut at the barber's and my sister gave me a penny for keeping quite. That's all.—Jerry Farrelly (her mark X.)"

"How I Filled My Mite Box: At the beginning of the Lenten season the pupils of St. Andrew's Chapel received mite boxes. We were instructed to fill these boxes with money we earned ourselves. The first earnings for my mite box came from taking care of two children. Then I helped a lady by carrying groceries to her house for her. Several other errands brought in some money, which all went into the mite box. Visiting a friend two weeks ago, she gave me some money to buy ice cream; instead I saved it for my offering. Last Saturday night again I took care of two children for four hours. Thus it all helped to fill the mite box. This offering wasn't very much but when all the boxes are put together, each with their own mite of money, it amounts to quite a lot and no doubt will do a tremendous amount of good in our foreign missions.—Suzanne Steuky, St. Andrew's Chapel, Lomita Park."

The Rev. Robert H. Bell of Denver, Colorado, is back in the Diocese and is conducting a series of preaching missions, largely in the interests of spiritual healing, at St. Peter's, Oakland; Holy Innocents, San Francisco, and St. Stephen's, San Francisco. He begins at Holy Innocents, near Twenty-sixth street and Fair Oaks avenue, on Wednesday, May 15, and continues till Sunday, May 19. Then from Monday, May 20, to Friday, the 24, he will be at St. Stephen's, on Fulton street near Fillmore. Sessions at both churches are at 10:00 a. m., 3:00 p. m. and 8:00 p. m. each day. A cordial invitation is extended to all who care to attend.

The Rev. James Tancock almost needs an airplane in order to minister adequately to his three congregations—Salinas, King City and Hollister. He is beloved in each place and is doing fine work. The Archdeacon recently visited St. Luke's, Hollister, for a Friday evening service. It was well attended, people coming from far and near. Mr. Tancock is trying the experiment of holding Friday evening services and these are better attended than the Sunday morning services used to be. A Church School is held on Sunday and once a month there is a celebration of the Holy Communion. Hollister is our only work in San Benito County. It is a beautiful little city and there is enough work for a full-time clergyman.

What does the apotheosis of the Cross mean if not the death of death, the defeat of sin, the beautification of martyrdom, the raising to the skies of voluntary sacrifice, the defiance of pain? By long brooding over this theme—the agony of the just, peace in the midst of agony and the heavenly beauty of such peace—humanity came to understand that a new religion was born, a new mode, that is to say, of explaining life and of understanding suffering.—Amiel.

Field Department Notes

TENTATIVE PLANS FOR THE COMING CAMPAIGN

1. Survey of parishes and missions as to whether they had last year a real Every Member Canvass. This is under way at the present time and is being undertaken by the lay members of the Field Department.

2. Copies of "The Handbook on the Church's Program" will be sent shortly to all the clergy with the suggestion that this summer they study it carefully and plan to have in their respective parishes a mission study course prior to the Every Member Canvass.

3. Lay Conference. A committee is at work planning for the second annual Lay Conference to be held Saturday to Monday, August 31-September 2. The place has not been decided. Program similar to that of last year with discussion on general and diocesan Church work and with motion pictures on Hawaii and our own Diocese. Camp-fire question box.

4. Clergy Conference, Wednesday evening, September 18, the clergy being the guests of the lay members of the Field Department; Mr. Theo. Dredge, chairman of the evening. Distribution of literature and discussion of diocesan needs.

5. Educational period—October. Mission study classes; special sermons; parish conferences conducted, if possible, by the Rev. Mr. Bartlett; distribution of literature; articles in The Pacific Churchman.

6. Regional and parish dinners, with especial emphasis on getting the attendance of canvassers and the need of having a real Every Member Canvass.

7. The Every Member Canvass, to be held early in November. The campaign should aim to impart information to our entire group of communicants, to deepen the spiritual life and to produce adequate financial support for the parish, the Diocese and the general Church program.

8. It is suggested that during the campaign period all other drives and appeals, if possible, should be eliminated or disregarded.

9. Spiritualize the campaign; undergird the whole program with prayer for victory: "O Lord Jesus Christ, Who hast promised Thy presence and power to all who obey Thy command to tell the nations of Thy love, bless we pray Thee our effort to strengthen and extend the work of our parish. To all who shall take any part in our plans, give wisdom and zeal. Bind our people in a closer fellowship. If any have grown careless, help us to lead them back to Thy house that their love for Thee may be renewed. Teach us to pray, labor and give more faithfully for the extension of Thy Kingdom among men. Of Thy mercy we ask this, O blessed Saviour of the world, Who livest and reignest with the Father and the Holy Ghost, ever, one God, world without end. Amen."

Notes from the Church Book Shop

1051 Taylor Street, San Francisco	Phone Franklin 0341
The Life Abundant—Bell.....	\$1.75
Wings of Healing.....	.60
A Help to Happiness—Nellie O. Lincoln.....	1.00
Consecrated Common Sense—Nellie O. Lincoln.....	1.25
Seven Psychological Portraits—Cooper.....	2.00
Christ in the Common Ways of Life—Woodward.....	1.00
Spiritual Direction—Pym.....	2.00
The Gospel of God.....	1.80
History of the Diocese of California—Kelley.....	1.00
The Human Parson—Sheppard.....	1.00
Religious Education of Adults—Palmer.....	75c and 1.00
The Catechism Today—Oldham.....	1.00
The Master—Bowie.....	2.50
Commentary of the Holy Scriptures—Gore.....	5.00
The Steep Ascent—Norwood.....	1.50

WANTED—Secretarial work; office or at home; by experienced woman. References given. Telephone Walnut 5115.

Woman's Auxiliary

PROVINCE OF THE PACIFIC

Diocesan meetings of the Woman's Auxiliary will be five in number, unless otherwise announced, namely: Annual meeting, at Diocesan Convention; spring meeting, in April; Altar Day meeting, on Feast of the Transfiguration, August 6; United Thank Offering meeting, in September; winter meeting, in November.

Honorary Presidents—Mrs. William Ford Nichols and Mrs. Louis F. Monteagle, California; Mrs. Joseph Johnson, Los Angeles.

President—Mrs. Thomas W. Kydd, 2906 East Olive street, Seattle.

Vice-Presidents—Mrs. Irving E. Baxter, St. Helena, California; Mrs. H. M. Sherman, 35 Florence street, San Francisco; Miss Louise Freeland, 111 West Elm street, Flagstaff, Arizona.

Secretary-Treasurer—Mrs. R. Wilson, 419 Queen Anne avenue, Seattle, Washington.

Provincial Representative of National Executive Board—Miss Helen Magill, 737 South Pasadena avenue, Pasadena, California.

DIOCESE OF CALIFORNIA

President—Mrs. Harry M. Sherman, 35 Florence street, San Francisco.

Vice-Presidents—Mrs. Norman B. Livermore, 1045 Vallejo street, San Francisco; Mrs. Hugh E. Elliott, 411 Moraga avenue, Piedmont; Mrs. H. C. Wyckoff, Watsonville.

San Jose District Secretary—Mrs. J. W. Gillogly, 527 Van Buren street, Monterey.

Corresponding Secretary—Miss Mary T. Taylor, 1925 Gough street, San Francisco.

Recording Secretary—Miss Mary Ashe Miller, 1901 Pacific avenue, San Francisco.

Supply Secretary—Mrs. D. C. Fessenden, 2844 Derby street, Berkeley.

Educational Secretary—Mrs. Charles P. Deems, 2603 Steiner street, San Francisco.

Treasurer—Mrs. R. H. Norton, 659 Twenty-eighth avenue, San Francisco.

Treasurer of the United Thank Offering—Mrs. W. P. Berry, 1677 Tacoma street, Berkeley.

Chairman of the Hospitality Committee—Mrs. Lloyd Robbins, 2120 Washington street, San Francisco.

Librarian of the Church Periodical Club—Mrs. F. H. Gardiner, 845 Sutter street, San Francisco; telephone Franklin 7525.

Secretary of the Church School Service League—Mrs. Clifton H. Kroll, 774 Kingston avenue, Piedmont.

Secretary of the Little Helpers—Mrs. C. A. Christin, 2660 Green street, San Francisco.

Secretary for "The Spirit of Missions"—Miss Ethel Sherman, 2200 College avenue, Berkeley.

Director of the Prayer Partnership Plan—Mrs. H. C. Campbell, 107 Bulkley avenue, Sausalito.

The regular spring meeting of the Diocesan Branch of the Woman's Auxiliary was held on Monday afternoon, April 22, in Grace Chapel, Mrs. H. M. Sherman presiding and fifty-five members from seventeen parishes being present.

The speaker of the day was the Rt. Rev. Herbert Fox, Bishop of the Diocese of Montana, who gave an interesting account of conditions prevailing in his State, of the distances necessarily traveled in reaching his many isolated parishes and of the encouraging growth of the Church's work there. He spoke of the great need of young men for the ministry in those far-flung battle lines and told of the side-line work taken up by some of his clergy, which enabled them to be of real and practical use outside of their church work. One man had studied bacteriology, to aid in purifying water supplies and other work.

The Rev. George H. B. Wright of St. Stephen's spoke as a representative of the State Commission for Indian Relief, telling of the report of the Government agent, who had declared that Deaconess Todd was doing the best work among the Indians of Northern California of any agency at the present time. Mr. Wright asked that money be sent for the fund to buy Deaconess Todd an automobile to enable her to extend her territory in Siskiyou County.

Reports were heard from: The treasurer, Mrs. R. H. Norton, who urged her hearers to carry back to their parishes a plea that the apportionments due for the various Auxiliary funds be sent in immediately, as there is great need for their replenishment; Mrs. H. C. Campbell, director of the Prayer Partnership Plan; Mrs. D. C. Fessenden, head of the Supply Department, who reported the increase in donations for the missionary boxes sent out, both in money and articles of wearing apparel, but asked that more careful lists be sent with all donations sent her department. She reported that the value of boxes sent out during Lent of last year amounted to \$1481.05, while this year the total in one branch alone was \$1513.20. She asked that the good work continue and that the Advent donations might be in advance of that.

Mrs. Sherman announced that she and Mrs. Norton would visit the Convocation meetings of San Jose (April 30) and

San Francisco (May 2), to hold conferences with the parish presidents and treasurers of those convocations.

Miss Hyde of Inverness and Mrs. Clay of Pacific Grove spoke briefly of the growth of the Church work in their localities.

A report was read from Mrs. L. F. Monteagle on the Corporate Gift, showing that \$442.50 of the amount pledged had been paid to date and stressing the urgent need for further payments as soon as possible.

The collection, amounting to \$26.40, was for the Diocesan Expense Fund.

The next meeting of the Diocesan Branch of the Auxiliary will be on Altar Day, August 6, and the next large meeting for the United Thank Offering will be as usual in September.

Why So Many Criticisms Against Religion?

(From the Palm Sunday sermon of Dr. Robert Norwood, rector of St. Bartholomew's Church, New York City)

"God comes into humanity with the scourge of judgment when He wants to drive from society that which breaks the fellowship of His spirit. With all His love and tender compassion, God has His dark and kindling moods of judgment. Jesus was thinking of that when He gave a prayer to His disciples, with the petition: 'Thy kingdom come'—the social order, when the profiteer has been banished from the house of the prayer of opportunity, when employer and employee are walking in that house as friends, when all power is consecrated with the sign of the cross, when all our leaders are prophets.

"God came into religion when He entered into the temple two thousand years ago. We can not escape the fact—we must accept it in humility—that the reason why there are so many criticisms levelled against religion is because the selling element predominates in it. There are so many preachers who would be prophets if they were not bargainers in their pulpits, bargaining for the esteem of their congregations, bargaining for the opportunities of aggrandizement which come as a result of playing safe and always striving for the more prominent and lucrative positions. It is only as men in pulpits are willing even to lose their congregations and their pulpits for the truth that is in them, that God can come into religion and cleanse it.

"We have bartered God for the baubles of theology. We have bartered God for our prejudices. We have bartered God for our anger and our jealousy and our strifes and our mutterings and suspicions.

"We have sold the temple of God and God has come marching through. How He came marching through with the thunder of Savonarola's voice under the domes of Florence. How God came marching through when John Wesley rocked England with the multitudinous sound of his gospel word. How God came marching through into Massachusetts and Pennsylvania and North America with Phillips Brooks. How God in this hour, through sturdy, everyday matter-of-fact Harry Fosdick, is marching into the religion of this new world, demanding common sense of religion, asking for simplicity and honesty and integrity and a willingness to face the facts of the experiences of the new years, throwing out whatever sells God, throwing out whatever defeats the purpose of God—coming through by way of the knotted scourge of the terrible argument of a convincing truth which, with all the nodding of the heads of the unwise, has its way and cleanses the temple.

"Jesus is cleansing religion of its unworthy things. Out go the lowing cattle and the bleating sheep! Out go the poor imprisoned doves that were not allowed to spread their wings! There shall be nothing in the house of God that shall be fettered. There shall be freedom of wings in God's house when Jesus comes. It is this which makes religion so wonderful today; a new honesty, a new simplicity, a new consecration, a new power, a new understanding, because God has come again into His temple."

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation but they never pass away.—Dean Stanley.

Nothing is ever done beautifully which is done in rivalry; nor nobly, which is done in pride.—John Ruskin.

Young People's Fellowship

OF THE DIOCESE OF CALIFORNIA

OFFICERS

President.....Arthur Chase, 578 Eleventh avenue, San Francisco
 Vice-President....Kathleen Armitage, 1730 Solano avenue, Berkeley
 Secretary.....Edward Lumley, 1436 Union street, San Francisco
 Treasurer.....Leland Ammerman, 75 Miller avenue, Sausalito
 Convocational Presidents—
 Oakland.....Elko Hulley, 2001 Allston way, Berkeley
 San Francisco..H. W. Thorp, Jr., 887 Bush street, San Francisco
 San Jose.....Jean Howard, 1132 Settle street, San Jose
 Standing Committee Chairmen—
 Financial..William Battershill, Jr., 3145 Champion street, Oakland
 Membership...Colette Simondet, 1661 Bush street, San Francisco
 Social and Song.....Mary Lucas, Trinity, San Francisco
 Historian.....John Greenleaf, San Jose
 Extension-Publicity..R. W. McPherson, 2328 Dwight way, Berkeley
 Asilomar Conference.....Grace Ferrier, Trinity, San Francisco
 Athletics.....Jim Dodds, 2409 Grove street, Berkeley
 Reporter to The Pacific Churchman—Robert W. McPherson, 2328
 Dwight way, Berkeley

By R. W. McPHERSON

Fellowship Council

The April open meeting of the council proved the finest for many months in both numbers and business accomplished. Any chapter wishing a copy of the minutes of this or any meeting may obtain it from the secretary. The following chapters were represented: Trinity, San Jose; Trinity, Grace Cathedral, All Saints, Incarnation and St. Luke's, San Francisco; All Souls, Berkeley, and Trinity, Oakland. There were twenty-five in attendance.

Father Viall, official representative of Bishop Parsons, spoke on the subscription campaign of *Bonds of Fellowship* and pointed out the rare opportunity to help the Church by supporting the publication and thus setting an example. Bishop Parsons, who was the first to subscribe in the drive, is concerned over the success of the paper and is enlisting the clergy and adults as well as young people. Dr. Deems of Trinity, San Francisco, has always supported *Bonds of Fellowship* and is distributing to every member of his congregation a signed endorsement for it. On the strength of these endorsements, those who have not subscribed are asked to send \$1 for one year's subscription to Edward Lumley, 1436 Union street, San Francisco. Keep in mind that *Bonds of Fellowship* is the only young people's paper in the entire Church with national and international circulation, having subscribers in Australia, Alaska, Japan, Philippine Islands, Hawaiian Islands, Canal Zone and England.

Fourth Annual Fairmont Ball

Attention has been called to the announcement in the last two issues of The Pacific Churchman that the "Grace Cathedral Ball" is to be given at the Fairmont Hotel, May 25. A request has been made to change this to read that the Young People's Fellowship of Grace Cathedral will give a ball at the Fairmont on that date. The Gold and Red ballrooms have been reserved and Cyrus Trobee's famous Palace Hotel orchestra, which has been heard over KPO, will supply the music. Tickets, \$1.50 a couple, may be had from any chapter or at the door; informal; dancing at 9:00 o'clock.

Oakland Cabinet Meeting

Oakland Convocation held a successful cabinet meeting at St. James Church, April 21, a number of Young People's Fellowship notables being present not only from that Convocation but also from San Francisco. Those present included Arthur Chase, diocesan president; Miss Phyllis Ashworth, Harry Thorp, president of San Francisco Convocation; Elko Hulley, president, Miss Elizabeth Johnson, vice-president and Ed Cardwell, vice-president of Oakland Convocation; Ethel Morrison, secretary-treasurer; Ray Worley, Wilfred Pope and William Battershill.

Asilomar

Less than eight weeks to Asilomar, "beneath the pines and beside the sea!" Those fortunate enough to experience a vacation at Asilomar can hear the sand dunes calling. Still, it isn't only the location of the summer conference; it is very

largely the associations one makes, as well as the environs. Seriously consider attending. Coming from July 6 to 16 it is within vacation time. Marshmallow bakes, weinie roasts, dancing, swimming, motoring, lectures, sunset devotions, early communions, singing at meals—one could go on forever telling about Asilomar.

The Synod

The idea of a bus to take young people down to the Synod was abandoned because the outlay might prevent members from attending Asilomar. As it is there is quite a representative group planning to go, including Miss Grace Ferrier, provincial president; Harry Thorp, Elko Hulley, Miss Colette Simondet and the writer.

Angel Island Track Meet

The Young People's Fellowship is indebted to the Rev. David Gillmor of Incarnation, San Francisco, for calling attention to lack of suitable recognition of the real meaning of Memorial Day. In the past we have featured the picnic phase of our annual track meet. May 30 is the day when the nation lays aside its tools and pauses to remember those who gave their lives that the United States might be what it is today.

At noon on that day we shall have a suitable memorial service and every young person in the Diocese is invited to attend. For those who take pleasure in races, baseball games and similar activities full provision will be made. Admission price is 25 cents, payable at the Government dock in San Francisco. For further information communicate with Jim Dodds, 2409 Grove street, Berkeley.



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Girls' Friendly Society Diocese of California

Provincial Vice-President Province Eight—Mrs. W. Bertrand Stevens, 2277 South Hobart boulevard, Los Angeles.
National Field Secretary, Province Eight—Miss Mary E. Sanford, 733 Peralta way, Fresno.
Diocesan President—Mrs. Harry Edsell, 51 Lopez avenue, San Francisco.
Vice-Presidents—Mrs. A. W. N. Porter, 750 Third avenue, San Francisco; Miss Viola Meyer, 2724 Pacific avenue, San Francisco; Mrs. L. C. Lance, 106 The Uplands, Berkeley; Mrs. George Langhorne, 1322 Clinton avenue, Alameda; Mrs. Agnes MacLulich, 5425 Golden Gate avenue, Oakland; Mrs. B. H. Jones, 209 Third avenue, Watsonville; Mrs. Charles Olmstead, 268 Grove Acres, Pacific Grove; Mrs. W. I. Wilcox, 137 Kifer road, Santa Clara.
Secretary—Mrs. L. B. Cheminant, 1518 Seventh avenue, San Francisco.
Treasurer—Mrs. Frederick M. Lee, 225 El Cerrito, Piedmont.
Standing Committees: Lodge—Mrs. Carrol George Cambron, 1932 Baker street, San Francisco; Holiday House—Mrs. E. E. Williams, 2335 Hyde street, San Francisco; Hospital Bed—Dr. Elizabeth Christiansen, 110 San Felipe way, San Francisco; Social Service—Mrs. Charlotte Clark, 336 Santa Clara avenue, Alameda; Missions—Miss Jacqueline Smith, 2822 Russell street, Berkeley; Candidates—Mrs. J. Wilmer Gresham, 1219 Sacramento street, San Francisco.

Although most Church people have heard about Holiday House, Pacific Grove, and many have called there at Asilomar Conference time, the diocesan officers and board of directors at Pacific Grove would consider it a great privilege to welcome more of our friends as guests during this season. Truly our Holiday House is a place where we all—girls, associates, members and non-members—may not only "bear one another's burdens" but share each other's joys as well. Following is information concerning the rates:

Board and room for two in a room: Members—Day, \$1.25; week, \$7; month, \$28. Associates—Day, \$1.75; week, \$10; month, \$40. Non-members—Day, \$2.50; week, \$15; month, \$60; special rates for non-member business girls.

Dormitory rates, board and room: Members and associates, same as rooms. Non-members—Day, \$2; week, \$14; month, \$56.

Bookings for one person in a room granted when possible. Board payable \$1 with application; balance on arrival. Other rates on application to house mother, John Tennant Holiday House, Girls' Friendly Society, Pacific Grove; Mrs. E. E. Williams, 2335 Hyde street (phone Graystone 4774), San Francisco; Mrs. H. Edsell, 51 Lopez avenue (phone Lockhaven 1273), San Francisco.

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A carefully planned and well carried out garden party was given by the Brentwood Branch on Saturday, May 4, at the ranch home of Mrs. Lloyd Coleman, branch president. Dainty articles of needlework, many of them made by the girls were sold, including a full sized nine patch and a small crib comforter. The day was warm, thus making the sale of ice cream profitable. Mrs. Harry Edsell, diocesan president, and Mrs. A. MacLulich, vice-president, shared in the pleasure of the outdoor affair.

Esther Fay Leisy Wins "Miss Coquette" Contest

Again score one for the Girls' Friendly Society Lodge. This time it is in the field of contest-winning that they excel. One of our members living at the Lodge, Miss Esther Fay Leisy, won the Mary Pickford "Miss Coquette" contest, entitling her to a trip to Hollywood as the guest of the noted actress. Through the agency of the *Bulletin* the contest was run for several weeks, during which contestants had to turn in letters voting for them to be "Miss Coquette." The girls of the Lodge stood behind their candidate and she won the contest by a wide margin. On February 11 she left for the week at Hollywood and wrote enthusiastic letters to the girls who had helped her win. She gave a talk to the girls on her return, showing pictures of her trip and giving a graphic picture of her thrilling week. The following, entitled "My Trip to Hollywood," was written by Miss Leisy:

"My trip to Hollywood as the guest of Mary Pickford was indeed a wonderful one and I shall never forget it. The thrill of meeting twenty-five other girls from as many States and being in movie land was just like a dream. Mary Pickford was at the train to meet us and as sweet and charming in real life as on the screen. We were entertained royally every minute of our visit—one continuous round of dances, luncheons and theatre parties. We motored to the famous Breakfast Club at 7:00 o'clock one morning and had delicious ham and eggs out under the trees, while Perry Askam, star of "The Desert Song," sang "One Alone." From there we took the trip to Mount Lowe and as the day was sunny and clear we enjoyed it thoroughly. One whole day was spent browsing around Catalina Island, where we met Mr. Wrigley, the chewing gum king. The best day was at "Pickfair," where Mary and Doug graciously entertained us and took us through their lovely home. We each had a picture taken with Mary Pickford for a souvenir. We had such a good time and did so many exciting things that we shall always remember and thank Mary Pickford for our lovely vacation that she made possible for us."

The Kiss of God

By G. A. STUDDERT KENNEDY

It was not death to me,
Nor aught the least like falling into sleep.
It was nothing to joy upon
Nor yet to weep.
It was an infinitely perfect peace
Wherein the world entranced
Stood quite still
Outside of time and space;
And like a changeless, ever-changing face
Looked kindly on me
As I lay
And waited on His will.
It was not night
Nor day—
But bright with rainbow colors
Of an everlasting dawn
Down from the golden glory light
That shone in His great eyes.
The mysteries of earth
Lay open like a book,
And I could read
But slowly, as a small child reads
With an often upward look
That pleads
For help—still doubtful of the truth
Until he sees it mirrored
In the answering eyes of Love.
So I looked up to God
And while I held my breath,
I saw Him slowly nod,
And knew—as I had never known aught else,
With certainty sublime and passionate,
Shot through and through
With sheer unutterable bliss.
I knew
There was no death but this,
God's kiss.
And then the waking to an everlasting Love.

DAUGHTERS OF THE KING

President—Mrs. S. L. Abbot, 2118 Vallejo street, San Francisco
 First Vice-President—(Convocation of San Francisco)—Dr. Elizabeth B. Christiansen, 110 Felipe way, San Francisco.
 Second Vice-President—(Convocation of Oakland)—Mrs. G. W. Taylor, 1433 Grand street, Alameda.
 Third Vice-President—(Convocation of San Jose)—Mrs. J. D. Stobery, 920 Palm avenue, San Mateo.
 Recording Secretary—Mrs. W. R. Hill, 1872 Green street, San Francisco.
 Treasurer—Miss Grace Osborn, 1275 California street, San Francisco.
 Corresponding Secretary—Mrs. M. T. Gamage, 3010 Pierce street, San Francisco.
 Diocesan Secretary—Mrs. F. H. Church, 1051 Taylor street, San Francisco.
 Correspondent to The Royal Cross, Pacific Churchman and other Church papers—Mrs. Hugh E. Montgomery, 1519 Arch street, Berkeley.

By MRS. HUGH E. MONTGOMERY

On April 27 the Diocesan Assembly of The Daughters of the King met at All Saints Church, Palo Alto, for the semi-annual meeting. The chapters were very well represented. The service was held at 11:00 o'clock and the holy communion was administered by the Rev. Oscar Green, who addressed the assembly on the subject of "How to Be Better Daughters of the King." Some of his suggestions were: To be ever watchful of the rector's needs and especially of his worries; to become personally acquainted with all parishioners; to remember that God's kingdom can be brought into our own individual parishes if we are willing to pay the price of efficient consecration to serve year in and year out; to take rebuffs and rise above disappointments.

After the service the Daughters of the King adjourned to All Saints most attractive new parish house, where a delightful luncheon was enjoyed.

At 2:00 o'clock the members convened for the business meeting, which was called to order and opened by Mrs. Abbot with prayer. Our president asked us to stand in memory of Mrs. Daniels of St. Luke's, whose memory we all cherish. Her work with True Sunshine Mission as a Daughter of the King will always be an inspiration to us all.

Under reports of work done, the recording secretary of the Convocation of San Francisco, Mrs. Hill, reported visits made to the San Francisco Relief Home with gifts of candy; also to the Protestant Episcopal Old Ladies' Home, the Seamen's Institute and the Chinese Mission.

The second vice-president of the Convocation of Oakland, Mrs. Taylor, reported that chapter calling had reached a high standard, several hundred having been reported, special attention having been paid to the sick and bereaved. Members of Martha Chapter are interested in the "abundant life" movement and at present this parish chapter's aim is the revitalizing of the whole parish through right living by spiritual healing by Dr. Bell who is endowed with rare qualities of leadership. Ruth Chapter had reported twenty-two members with one probationer and also had the pleasure of being addressed by Mrs. Sidney Morgan, president of the Eighth Province, at their last meeting. This chapter has an average of nine in attendance each meeting, with from five to fifteen visitors. Emanuel Chapter reported a course of Bible study and taking the aged and infirm to church.

Mrs. Abbot complimented Mrs. Taylor upon her report and spoke of the spiritual note brought out and the value of the personal touch. She urged that chapter reports be sent to Convocation vice-presidents in ample time for the diocesan meetings. In regard to Asilomar she announced that no program had been prepared this year and recommended that those attending the conference make up their schedules from the lectures available. Mrs. Hollis invited the chapters to send delegates to her home in Carmel, where she has room for from three to six guests. Mrs. Abbot asked those present to send items of general interest to Mrs. Montgomery for the different Church papers. She recommended most highly the book, "Christ in the Common Ways of Life," by C. S. Woodward, be taken up as a course of study by each chapter, to be used with "The Helper," an outline by Laura F. Boyer. Our president pointed out that it is the privilege of the Daughters of the King to read prayers at the meetings of the Woman's Auxiliary and Girls' Friendly Society. She recom-

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A carefully planned and well carried out garden party was given by the Brentwood Branch on Saturday, May 4, at the ranch home of Mrs. Lloyd Coleman, branch president. Dainty articles of needlework, many of them made by the girls were sold, including a full sized nine patch and a small crib comforter. The day was warm, thus making the sale of ice cream profitable. Mrs. Harry Edsell, diocesan president, and Mrs. A. MacLulich, vice-president, shared in the pleasure of the outdoor affair.

Esther Fay Leisy Wins "Miss Coquette" Contest

Again score one for the Girls' Friendly Society Lodge. This time it is in the field of contest-winning that they excel. One of our members living at the Lodge, Miss Esther Fay Leisy, won the Mary Pickford "Miss Coquette" contest, entitling her to a trip to Hollywood as the guest of the noted actress. Through the agency of the *Bulletin* the contest was run for several weeks, during which contestants had to turn in letters voting for them to be "Miss Coquette." The girls of the Lodge stood behind their candidate and she won the contest by a wide margin. On February 11 she left for the week at Hollywood and wrote enthusiastic letters to the girls who had helped her win. She gave a talk to the girls on her return, showing pictures of her trip and giving a graphic picture of her thrilling week. The following, entitled "My Trip to Hollywood," was written by Miss Leisy:

"My trip to Hollywood as the guest of Mary Pickford was indeed a wonderful one and I shall never forget it. The thrill of meeting twenty-five other girls from as many States and being in movie land was just like a dream. Mary Pickford was at the train to meet us and as sweet and charming in real life as on the screen. We were entertained royally every minute of our visit—one continuous round of dances, luncheons and theatre parties. We motored to the famous Breakfast Club at 7:00 o'clock one morning and had delicious ham and eggs out under the trees, while Perry Askam, star of "The Desert Song," sang "One Alone." From there we took the trip to Mount Lowe and as the day was sunny and clear we enjoyed it thoroughly. One whole day was spent browsing around Catalina Island, where we met Mr. Wrigley, the chewing gum king. The best day was at "Pickfair," where Mary and Doug graciously entertained us and took us through their lovely home. We each had a picture taken with Mary Pickford for a souvenir. We had such a good time and did so many exciting things that we shall always remember and thank Mary Pickford for our lovely vacation that she made possible for us."

The Kiss of God

By G. A. STUDDERT KENNEDY

It was not death to me,
Nor aught the least like falling into sleep.
It was nothing to joy upon
Nor yet to weep.
It was an infinitely perfect peace
Wherein the world entranced
Stood quite still
Outside of time and space;
And like a changeless, ever-changing face
Looked kindly on me
As I lay
And waited on His will.
It was not night
Nor day—
But bright with rainbow colors
Of an everlasting dawn
Down from the golden glory light
That shone in His great eyes.
The mysteries of earth
Lay open like a book,
And I could read
But slowly, as a small child reads
With an often upward look
That pleads
For help—still doubtful of the truth
Until he sees it mirrored
In the answering eyes of Love.
So I looked up to God
And while I held my breath,
I saw Him slowly nod,
And knew—as I had never known aught else,
With certainty sublime and passionate,
Shot through and through
With sheer unutterable bliss.
I knew
There was no death but this,
God's kiss.
And then the waking to an everlasting Love.

DAUGHTERS OF THE KING

President—Mrs. S. L. Abbot, 2118 Vallejo street, San Francisco
 First Vice-President—(Convocation of San Francisco)—Dr. Elizabeth B. Christiansen, 110 Felipe way, San Francisco.
 Second Vice-President—(Convocation of Oakland)—Mrs. G. W. Taylor, 1433 Grand street, Alameda.
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 Diocesan Secretary—Mrs. F. H. Church, 1051 Taylor street, San Francisco.
 Correspondent to The Royal Cross, Pacific Churchman and other Church papers—Mrs. Hugh E. Montgomery, 1519 Arch street, Berkeley.

By MRS. HUGH E. MONTGOMERY

On April 27 the Diocesan Assembly of The Daughters of the King met at All Saints Church, Palo Alto, for the semi-annual meeting. The chapters were very well represented. The service was held at 11:00 o'clock and the holy communion was administered by the Rev. Oscar Green, who addressed the assembly on the subject of "How to Be Better Daughters of the King." Some of his suggestions were: To be ever watchful of the rector's needs and especially of his worries; to become personally acquainted with all parishioners; to remember that God's kingdom can be brought into our own individual parishes if we are willing to pay the price of efficient consecration to serve year in and year out; to take rebuffs and rise above disappointments.

After the service the Daughters of the King adjourned to All Saints most attractive new parish house, where a delightful luncheon was enjoyed.

At 2:00 o'clock the members convened for the business meeting, which was called to order and opened by Mrs. Abbot with prayer. Our president asked us to stand in memory of Mrs. Daniels of St. Luke's, whose memory we all cherish. Her work with True Sunshine Mission as a Daughter of the King will always be an inspiration to us all.

Under reports of work done, the recording secretary of the Convocation of San Francisco, Mrs. Hill, reported visits made to the San Francisco Relief Home with gifts of candy; also to the Protestant Episcopal Old Ladies' Home, the Seamen's Institute and the Chinese Mission.

The second vice-president of the Convocation of Oakland, Mrs. Taylor, reported that chapter calling had reached a high standard, several hundred having been reported, special attention having been paid to the sick and bereaved. Members of Martha Chapter are interested in the "abundant life" movement and at present this parish chapter's aim is the revitalizing of the whole parish through right living by spiritual healing by Dr. Bell who is endowed with rare qualities of leadership. Ruth Chapter had reported twenty-two members with one probationer and also had the pleasure of being addressed by Mrs. Sidney Morgan, president of the Eighth Province, at their last meeting. This chapter has an average of nine in attendance each meeting, with from five to fifteen visitors. Emanuel Chapter reported a course of Bible study and taking the aged and infirm to church.

Mrs. Abbot complimented Mrs. Taylor upon her report and spoke of the spiritual note brought out and the value of the personal touch. She urged that chapter reports be sent to Convocation vice-presidents in ample time for the diocesan meetings. In regard to Asilomar she announced that no program had been prepared this year and recommended that those attending the conference make up their schedules from the lectures available. Mrs. Hollis invited the chapters to send delegates to her home in Carmel, where she has room for from three to six guests. Mrs. Abbot asked those present to send items of general interest to Mrs. Montgomery for the different Church papers. She recommended most highly the book, "Christ in the Common Ways of Life," by C. S. Woodward, be taken up as a course of study by each chapter, to be used with "The Helper," an outline by Laura F. Boyer. Our president pointed out that it is the privilege of the Daughters of the King to read prayers at the meetings of the Woman's Auxilliary and Girls' Friendly Society. She recom-

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mended that an educational program be instituted to give further information as to the functions of the order of the Daughters of the King.

It was decided that the vice-presidents would appoint committees for this work.

A card was shown which is being used by Ruth and Emanuel chapters in connection with making calls. It was recommended that other chapters obtain and use these cards.

Mrs. Abbot then introduced the subject of the fund and asked for suggestions as to the use of the same. The chapters represented decided by a two-thirds vote to leave the fund undisturbed. Mrs. Abbot suggested that \$100 of the interest be used for a memorial to Mrs. Daniels; this memorial to be given to the Chinese Mission of True Sunshine, which was very close to Mrs. Daniels' heart and where she gave liberally of her time as a Daughter of the King. This suggestion was moved, seconded and carried.

It was suggested that an effort be made to form more junior chapters, with the idea that there would always be more ready to receive their crosses.

An invitation was received from St. John's Parish, San Francisco, for the next meeting, which will be held the last Saturday in October.

Mrs. Abbot closed the meeting by asking all to stand while repeating the motto of the order.

THE BISHOP'S PAGE

(Continued from page 4)

given the matter of Christian unity careful study. The pact has to do with an attitude of mind and a personal practice so far as the position of one's Church will permit, a personal practice which will further the cause of unity and recognize the underlying unity of Christian people. Perhaps I can not do better at this point than to reprint the letter with which I accompanied my signature of the pact and which Dr. Ainslie has printed in the last number of the *Christian Union Quarterly*. That *Quarterly* goes to comparatively few people and so I am glad to give space to the letter here:

"My Dear Dr. Ainslie: I am entirely in sympathy with your reconciliation pact for the churches. So far as its main purpose is concerned I have practiced it to the full of my ability. So far as the details are concerned I have done the same whenever and wherever my obedience to the order of my own Church will permit. And I may add that I can not see but that it permits all that the pact requires. I believe in the equality of all Christians before God. With my own Church, I accept all baptized Christians as members of Christ's church. With great numbers of the clergy and laity of the Episcopal Church I interpret its 'law' as in no way forbidding us to welcome Christians of other communions at the Lord's Supper. That is in accord with the expressed approval of the last Lambeth Conference (of bishops of the Anglican communion); and I have steadily interpreted our 'law' concerning the use of the pulpit in accordance with that same conference's judgment. I have given permission wherever I have felt it would further the cause of unity and I have never denied it on purely ecclesiastical grounds. If my understanding is correct, therefore, I am glad to sign the pact. But I may note that the situation of those who belong to communions like mine, closely-knit and law-governed, differs greatly from that of those who belong to congregationally-organized bodies. We Episcopalians can not help matters by breaking laws, for the attitude of lawlessness would be fatal to the cause we have at heart. We can and must agitate for the right interpretation of the laws we have and for their change if we think them wrongly restrictive. But we can not act merely as individuals. The Kellogg peace pact is an expression of national policy. Its analogue in the Christian world would be found in declarations of policy by the great communions acting officially. My earnest prayer is that the reconciliation pact of individuals may be completed by one entered into by the churches and that that may lead us on to the unity for which we pray.—Yours faithfully, Edward L. Parsons."

When the bitter trouble or a dark perplexity is spread out before God in prayer it has the bitterness taken out of it or the darkness enlightened. Over its narrow, thorny path high stars shine in peace. The pain may not be taken away but power to bear is given.—*Young People*.

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